2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

836 of the camp, and thus received the stamp of publicity and recognized usage.[1] Nowadays the restrictions on premarital intercourse are more loosely observed, and the lovers are apparently not punished. [841] Schultze even goes so far as to say that boys and girls often have sexual intercourse while they are still playing children's games, and no special notice of this is taken by their elders.[2] Should pregnancy 848 follow, however, the father of the child is expected to marry the mother. Even if he does not do so, he is responsible for the sustenance of the child while it is being weaned, and has to provide the mother [684] with some cattle or money for this purpose. If he refuses, he is taken before the tribal council and compelled to do so, and may even be flogged. The payments cease when the child has been weaned. It then belongs to the father, and may be taken away by him. Premarital children are said to have the same rights of inheritance from their father as those born in wedlock.[3]

681 Rape is severely penalized. If the victim is a child, the violator, according to Wandres, suffers the death penalty; if she is a virgin, or even a girl who had previously been deflowered, he is thrashed and all his property confiscated; while if she is a married woman her husband has the right to kill him without fear of retaliation. 681 Incest, between either parents and children, brother and sister, or 836 even the children of brothers and sisters (" Geschwister ") is punished by death.[4]

572 The occurrence of homosexuality among the Hottentots is denied 838 by both Wandres and Fritsch.[5] Kurt Falk, however, maintains that it is fairly common, among both men and women, and especially among young married women.[6] There exists among the Naman a

[1] Schultze, *Aus Namaland und Kalahari*, 298, 319; cf. Hahn, " Die Nama-Hottentotten," 332.
[2] Op. cit., 319.
[3] Kohler, " Das Recht der Hottentotten," 348; Wandres, " Ueber das Recht der Naman," 624; Vedder, " The Nama," 144, 145.
[4] Loc. cit. Intercourse between direct cousins, here said to be treated as incest, is now apparently no longer condemned, as at the present time they may even marry; while marriage between cross-cousins, also included by Wandres under his definition of incest, was always permitted. Kolb (op. cit., 73) also affirms that incest, by which he means especially intercourse between parents and children, is punished by death; while Hahn, commenting upon the myth relating how the hero-god Heitsi-Eibib committed incest with his mother, says: " The laws and customs of the Namaquas are against incest in any form. In the last thirty years only three cases, and those among the so-called Orlam tribes, have happened. Here, certainly, we have the fall of the curse[?] with civilized races having proved fatal to the morals of the Aborigines. When these cases happened there was throughout Great Namaqualand a general outcry against the criminals; they were punished most severely, thrown out of society, and a gloom cast over the whole tribe to which they belonged" (*Transl. from Gesam.*, 135).
[5] Wandres, loc. cit.; Fritsch, in F. Kanitz-Hauck, *Das geschlechtsleben der Menschen* (1911), p. 133.
[6] " Homosexualität bei den Eingeborenen in Südwest-Afrika," *Geschlecht und Gesellschaft*, viii (1913-6), 209-10.

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

Sometimes a young mother who has already lost three or four children, and is afraid of being left quite childless, resorts to the following practice to secure the life of a surviving child from the protecting deities. Through a hole in the roof of the hut she pours water fetched in a pitcher from the neighbouring spring or river down onto her little son as he lies naked on the ground; then sitting in the middle of the hut she holds her child close to her body and kisses him as if he had just been born;[11] next she cuts off a joint from the little finger of each hand as a sacrifice of propitiation, and buries them there in the earth; finally guests are received in a luxurious and abundant style, and enjoy themselves lavishly, with a priestly dancing master, according to their almost universal habit, leading the way in everything.

The bridegroom, wishing to prove his burning and chaste passion for his beloved, gently pinches her left cheek with the thumb and forefinger of his right hand, and then kisses these two fingers. I observed a similar action, when a native child of three years of age begged a copper of me, and forthwith, jumping with joy, gave it to his mother; for she eagerly snatched the coin with her left hand, but with the first two fingers of her right hand she touched the left cheek of the little lad, then put the fingers to her lips and fondly kissed them in my presence.

After the wedding[12] a sheep or two, or, if the resources of the bridegroom will stand so great an expense, even an ox, is sacrificed by the hands of soothsayer, prophet or wizard; meantime the new bride is handed over to some ugly and experienced old crone, respected above the rest for learning and character, to be instructed in the ABC of love and the duties of maternity. From her she learns by what arts to allure her lord, to win upon her husband, and to soothe him down, and in what mysteries the marriage rites consist. Then within the shelter of the house she anoints the bride's feet with the gall of a slaughtered animal, placing the skin of the animal upon the roof under which these rites are performed. When this has been done, a priest, diviner, or flamen assumes the office of anointer and smears the newly-wedded pair, now naked except for their privates, from the crown of the head to the soles of the feet with animal fat warmed and melted in the heat of the fire. Their garments are smeared in the same way. Then he sprinkles the skin of

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and from such other evidence as is available appears to be substantially correct. Cf. the discussion of Hottentot marriage ceremonies in Schapera, *op. cit.*, 244 ff.